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MORMONISM

AS

"The Brooklyn Daily Eagle" Sees It.

The following is a verbatim copy of an editorial which appeared in "The Brooklyn Daily Eagle" of May 1st, 1898:

"GROWTH OF THE MORMON CHURCH.

No alarm need be felt over the discovery of an increase in the Mormon church. It is just about as much of a menace to the nation as an increase in Presbyterianism or Catholicism would be. As a church, that of Mormon has a perfect right to live. There is in its creed no unsound doctrine, either as regards Christian faith or morality. Duplicate marriages have never been sanctioned by the Book of Mormon, which, on the contrary, contains an explicit rule against them, and as a matter of fact polygamy is practically extinct. The Mormon people have not retained the racial integrity of the early church. It is no longer a strictly American commune that one finds in Utah. Disciples have been assembled from Great Britain, Germany and the Scandinavian peninsula. Yet the fraternal principles and practices that make the church unique among all others in America are still illustrated. The temporal control of Utah is passing out of the hands of the men who made the State and helped to make possible the development of all the West. The Gentiles who have crowded themselves in, have not repaid the hospitality of the Mormons in every case, but have rather abused them and sought by the customary political methods to oust them from power and from the very land they occupy. The Mormon church differs from some of the other sects in that its religion is largely practical. One is not expected to be a good Mormon and a good scamp at the same time. If one gouges his fellow citizens out of unusual sums in trade he is free to exhibit his address in other quarters. There are many smart business people in Mormondom, and they have amassed wealth, but oftener for the community than for themselves. They are, as a class, a self-supporting people, without beggars, paupers or tramps, with almost no criminal element among them; saloons and gaming houses in their State are all kept by Gentiles and the great public works like the irrigating canals, have been created by the Mormons, with the result that the desert has blossomed where their feet have trod. As a civilizing agency the Mormon is no longer necessary. The increase in his church has no political and little industrial significance, but he has won honor that ought to be given him with less grudging and misrepresentation."

Since the above editorial appeared in the Sunday issue, which is not likely to be read by Christian people, and since a copy of said editorial was forwarded to me by a Pastor in New Jersey, whose attention had been called to it by a resident of his community, I think it only fair that the Christian Church should know what is the attitude of "The Eagle" toward the gigantic evil which seeks to destroy not only the Christian home and the Christian Church, but to undermine the very foundations of our Republican institutions.

It has for some time been the custom of a certain class of papers in the East to uphold and defend Mormonism, whether from political policy, for financial considerations, or from the pure love of Mormonism, it is not for the writer to say; and it is evident from the editorial reproduced above that "The Brooklyn Eagle" has joined the ranks of the most staunch defenders of Mormonism; but I submit that, out of respect for its readers, it should have accompanied its wholesale endorsement of Mormonism with some tangible proofs, or illustrations, of the truth of its sweeping assertions. For instance, when in speaking of the Mormon church it said: "There is in its creed no unsound doctrine, either as regards Christian faith or morality," it could have added greatly

to the interest of the article and to the evidence of intended fairness on the part of the paper by citing a few gems from the Mormon statements of doctrine, such as: "God himself was once as we are now, and is an exalted man and sits enthroned in yonder heavens." (New Witness for God, page 465.)* "You have got to learn how to become gods yourselves . . . . . the same as all gods have done before you." (New Witness for God, page 466); and "Instead of the God-given power of procreation being one of the chief things that is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity, which like an endless vista stretches out before him. . . . . "Through that law (procreation), in connection with an observation of all the other laws of the (Mormon) gospel, man will yet attain unto the power of the Godhead," etc., etc. (New Witness for God, pages 461 and 462.)

As a proof of the soundness of Mormon doctrine as regards "morality," the article ought not to have failed to quote the Mormon doctrine of the necessity of sin, by means of which they justify Adam's sin and furnish their people with a plausible excuse for every sin which they themselves commit (Book of Mormon, 11 Nephi 2:22-25). The Mormon Catechism, which makes sin "one of the great steps toward exaltation" ought to be especially noted by "The Eagle." (See Mormon Catechism, Chapter 8: 13, 14, 15.)

When "The Eagle" says: "Duplicate marriages have never been sanctioned by the Book of Mormon, which, on the contrary, contains an explicit rule against them," thereby leaving the impression that the Mormon *church* has never sanctioned such marriages, in all honesty, it should have added: but the "Doctrine and Covenants" does not only *sanction* but *command* the practice of "Plural Marriage" (polygamy) and teaches that "if ye abide not that covenant (the law of plural marriage), then are ye damned; for no one can reject this covenant, and be permitted into my (God's) glory." ("Doctrine and Covenants," Section 132:4). The article ought also to state that the "Doctrine and Covenants" is a series of later revelations than the Book of Mormon and is therefore absolutely binding on the Mormons in everything in which it differs from any earlier revelations. It must be remembered that the Mormon "God is progressive," and that it is perfectly consistent for him to command to-day what he forbade centuries ago, when the Book of Mormon was written (See the Proceedings of Conference for October, 1897). In order that there may be no mistake "The Eagle" ought to quote in this connection from the celebrated "Declaration of Grievances and Protest," signed by all the Mormon leaders and unanimously endorsed by the rank and file of the church in mass convention assembled, in May, 1885, the following words: "Among the principles of our religion is that of immediate revelation from God; one of the doctrines so revealed is celestial or plural marriage, for which ostensibly we are stigmatized and hated. *This is a vital part of our religion, the decision of the courts to the contrary notwithstanding.* Even the Utah Commission concede this. In their report to the Secretary of the Interior, November, 1884, speaking of plural marriage, they say: '*This article of their faith is as much an essential and substantial part of their creed as their belief in baptism, or repentance for the forgiveness of sins and the like. All orthodox Mormons believe in polygamy, and that it is an essential part of their creed.*'" In order to satisfy its readers that it is not out of date, "The Eagle" ought not to dismiss so important a matter without quoting a few words from the official organ of the Mormon church for the present year, such for example as the following: "In order to avoid making erroneous impressions, the reasons why the Mormons adopted plural marriage require to be more broadly stated than the *Enquirer* here has done: *The first and paramount reason which actuated them was the commandment of God, communicated to them* by direct revelation. It was a commandment which *they did not dare to disobey.*" (See editorial of the Deseret News, Salt Lake City, February 8, 1898.) The files of that same official organ for the past five months contain much food for reflection for any one who is credulous enough to believe that polygamy is a dead issue among the Mormons. Then if the editors of "The Eagle" will take the trouble to examine the May (1898) number of the "The Improvement Era" (official organ of the "Young Men's Mutual Improvement Association" of the Mormon church), they will see how vigorously polygamy is being taught and advocated by the ablest exponents of Mormonism to-day.

When "The Eagle" says: "As a matter of fact polygamy is practically extinct," it ought to cite a few such notorious examples as President Tanner, of the Utah Agri-

* New Witness for God was first published in 1895 and has the endorsement of the Committee appointed by the First Presidency of the Mormon church as "orthodox and consistent with our teachings."

cultural College, who is known to be a polygamist with three wives; President of Stake, Orson Smith, of Logan, Utah, who has recently been appointed Postmaster of that place by the President of the United States, and who is a polygamist, known to have at least three wives; the Cannons, of Salt Lake City; and hundreds of others which could easily be mentioned by any intelligent school boy or school girl of Utah. By the way, "The Eagle" ought to be congratulated upon the fact that it has been more successful in its denial for the Mormons than was Angus M. Cannon himself, who, as President of the Salt Lake Stake of "Zion," made an attempt last September to deny polygamy for the Mormon church. Near the beginning of his statement Mr. Cannon said. "*When they say polygamy is practiced or tolerated, they utter a falsehood.*" Later on in the same statement he said: "*We still believe in the principle of plural marriages as we believe in the practices of the Patriarchs*—You can't *change a people's beliefs—but we submit to the law, and we do not encourage, nor do we practice, polygamy.*" Still later in the same statement he said: "*They say that children are born to plural wives. I do not mean to say that there are not such cases, but because a child is so born is the whole community to be blamed and accused of lack of faith, and the hireling ministers to advocate depriving us of our political and religious liberties?*" (Salt Lake Tribune, September 12, 1897.) It will be seen from the foregoing that Angus had a harder time of it than "The Eagle" had; but then, Angus was in the midst of a community of thousands of people every one of whom knew that he was trying to misrepresent the facts. Hence, as the boys say, he became "rattled;" but "The Eagle" was speaking to a constituency who were evidently expected to believe every word which the paper said on the subject; and hence it spoke with much more confidence than Angus did. I am sure that it was only an oversight on the part of "The Eagle" that it did not tell its readers how the editor of "The Richfield Advocate," of Richfield, Utah, was personally assaulted for advocating the enforcement of the laws for the restriction of polygamy, in his issue of March 9, 1898, and how the Mormon church organ in Salt Lake City justified the assault on the ground that the said conduct of the paper was "*grossly insulting to a number of the best families in the place,*" and how an apostle of the Mormon church recently compelled a member of the church to withdraw a complaint against a brother Mormon who was known to be guilty of living in polygamy down to date. Perhaps "The Eagle" might be able to furnish a suitable explanation for all these occurrences on the theory that "polygamy is practically extinct."

When "The Eagle" says: "The temporal control of Utah is passing out of the hands of the men who made the State" (meaning the Mormons), it ought to illustrate the truth of this assertion by citing the fact that Salt Lake City, which in 1890 was in control of the "Gentiles," is to-day governed by a city council composed of 13 Mormons and 2 "Gentiles," and that in the last general city election there were 2 "Gentiles" elected while the rest of the general city officers elected were Mormons. It ought also to have quoted the words of the President of the Mormon church, "the mouthpiece of God," to the last October General Conference: "God Almighty requires you to unite together; to unite in your temple work and unite in your politics. . . . . The day has come when you must put aside Democracy and Republicanism, and as Latter-Day Saints unite, and you will not be taxed to death;" and it ought to have shown how the Mormon victory which followed at the polls was the logical result of the teaching of that conference and in accord with Mormon teachings in all the history of the church.

When "The Eagle" says: "One is not expected to be a good Mormon and a good scamp at the same time," it ought to quote the words of Brigham Young in the "Journal of Discourses," vol. 4, page 77: "We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character you can mention. We can pick out elders here in Israel who can beat the world at gambling, who can handle the cards and shuffle them with the smartest rogue on God's footstool. I can produce elders here who can shave their smartest shavers and take their money away from them. We can beat the world at any game." "The Eagle" ought also to give a history of the systematic perjury of the Mormon people in order to avoid conviction for polygamy; how Mormon mothers were again and again compelled to swear that they did not know who was the father of their own children, in order to help their "lords" escape the penitentiary, and how the leaders of the chuch justified and rewarded such perjury. It ought also to remind its readers how the Mormon church managed to get Statehood without giving up polygamy, or one iota of its anti-American doctrines or practices. (If anyone wants to get an idea of the anti-Americanism of the Mormon

church, let him read "Key to Theology," by Parley P. Pratt, pages 68, 69 and 73, and New Witness for God, page 187, and other parts of the same book; and let him remember that the latter book was first published since the Statehood bill passed Congress.

When "The Eagle" speaks of the Mormons as a people "with almost no criminal element among them" it should not forget that even perjurers are classed as criminals in a civilized country, nor should it forget that the thousands of men and women who are to-day living in polygamy in all parts of Mormondom should be classed as criminals, especially since the Mormons inserted an anti-polygamy clause in their State Constitution, even though this was confessedly done merely to satisfy the demands of public sentiment in the East so as to get Statehood, and without any intention to have it enforced. It would have been edifying if "The Eagle" could have found space to quote at some length from the speech of the Hon. Scott Anderson, of Salt Lake City, about one year ago, in which he said that Salt Lake City was not only the wickedest city in the West and in this entire country, but that by careful comparison of police records of the two cities he had found it to be worse than Liverpool, which he characterized as the "plague-spot of God's footstool." Of course Scott Anderson was too good a Mormon to tell his hearers why Salt Lake City is worse than Denver, Kansas City, Omaha, Cheyenne, and other Western cities; but it would be interesting to inquire what there is in "Zion" to make people worse than their neighbors, if it is not the demoralizing influence of Mormon doctrines and practices. It certainly is not the occupation of the people, which is mining and stock-raising and agriculture, the same as in other parts of the West. It could not be the grand and lofty mountains and beautiful sunshine which smiles upon those mountains and valleys as nowhere else in the land. It must not be forgotten either, that 80 per cent. of the fallen women of Salt Lake City, to say nothing of polygamous women, come from Mormon homes, and that in all the Mormon settlements social impurity is notoriously prevalent. Of course no one believes that this is because the Mormon people are any worse than other people; but those who have made the matter a careful study believe it to be because of the demoralizing influence of the Mormon system upon its own people.

When "The Eagle" asserts that "saloons and gaming houses in their State (meaning Utah) are all kept by Gentiles" it ought out of respect for the memory of Brigham Young to make its statement broad enough not to exclude that prophet, who was admittedly, in his day, the most successful distiller and liquor seller in "Zion." Then it ought not to forget that the Young-Church property on Commercial street, Salt Lake City, is to-day being rented right along for immoral purposes. It ought also to remember that Saltair Bathing Resort, with its Sunday trains, liquor selling, and gross immoralities which have characterized the place from the first, was built with Mormon money, and has been managed by Mormons in the interests of the Mormon church. The writer has not one word to say in defense of any of the so-called "Gentiles" who do wrong; but in view of the few facts which have been herein stated, and in view of a thousand other notorious facts, it becomes our over-zealous pro-Mormon editors to be a little careful about their assertions in favor of Mormonism, if they wish to retain the confidence of their readers. If "The Eagle" had made a special effort to get as far away from the truth as possible, it could not possibly have gone farther astray than it has done in the editorial herein considered.

Here, then, is a work for the great Christian Church of America, in all its various branches and denominations. In view of the systematic deception which is everywhere being practiced by the Mormon church through its missionaries and its political and newspaper allies, it behooves us to arouse ourselves and protect the masses of the people from such deception. Surely the Christ-Spirit which abides in every true Christian will not permit us to stop at any sacrifice which may be necessary for us to make in order to honor our Divine Master and save those who are being led astray by false teachers. If men who are intelligent enough to run newspapers, or to sit in our halls of legislation, are being misled by the deceitful Mormon missionary, we need not wonder that many plainer people are being led into Mormonism. Let us remember that Christ Himself warns us against such things when He says: "False prophets shall rise, and shall show signs and wonders to seduce, if it were possible, even the elect." We should therefore be on our guard, and remember that we are our brother's keeper.

WM. R. CAMPBELL.

67 East 121st Street, New York City, N. Y.
June 4, 1898.

"Most of these young people are enthusiastic Christian Endeavorers, but they are also loyal Presbyterians; they need systematic study in their own church history and doctrines; they need to have their enthusiasm guided, their gifts properly directed, their growth in holy service fostered. In short, they need the hearty co-operation of pastors thoroughly acquainted with the organizations through which the young people are asked to work and heartily in sympathy with them in all their efforts."

Note the following suggestions regarding contributions for Home Missions:

As the obligation of informing Presbyterian Christian Endeavorers concerning *HOME MISSIONS* was given primarily to the women of the missionary societies, with the understanding that the *preaching* and *school work* should be presented impartially, and that the receipts from these societies should be divided equally between the Board of Home Missions and the Woman's Board, it is, therefore, advised that all moneys contributed by the C. E. and Junior Societies be forwarded by the local treasurers to the Presbyterial Treasurer of the Woman's Board of Home Missions, and that she send money as designated—that intended for the Board of Home Missions to Mr. Harvey C. Olin, Treasurer, and that intended for the Woman's Board to Miss S. F. Lincoln, Treasurer, 156 Fifth Avenue, New York City.

At the General Assembly the following recommendation, made by the Standing Committee of Home Missions, was adopted: "It is recommended that the Sunday-schools throughout the Church be asked to give a liberal annual offering to the Board of Home Missions on the Sunday preceding the 22d of February, and that they take their usual annual offering for the educational work of the Woman's Board of Home Missions on the Sunday immediately preceding Thanksgiving."

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LITERATURE DEPARTMENT
OF THE
Board of Home Missions and the Woman's Board of Home Missions of the Presbyterian Church.

Young People's Department.

Extract from Dr. Charles L. Thompson's Annual Report of the Board of Home Missions.

"IN 1892 the Board of Home Missions and the Woman's Board of Home Missions found pressing upon them the needs of the various young people's organizations in the Church; these societies were multiplying rapidly and demanded more time than could be given by the officers in charge of home mission work. If they were to be kept in line, the young people must be educated to the specific work of their own denomination. Recognizing this need, each Board created a Young People's Department, and elected a Secretary of Young People's Work; that under the Board being actively begun in January, 1893, while that under the Woman's Board was begun in April of the same year.

"The results of this movement fully justified it; receipts increased rapidly, and year by year hundreds of young people's organizations were brought

into line. The educative side of the plan was prosecuted with vigor, and intelligent enthusiasm for the cause of Home Missions was aroused.

"After three years it was found that a disproportionate amount of the total receipts from the young people's societies of Christian Endeavor was specifically sent for the educational work of Home Missions; that is, for the work under the Woman's Board. This was owing in great measure to the thorough organization of the auxiliaries of the Woman's Board in the synods, presbyteries and local churches, and to the aggressive and systematic service of the synodical and presbyterial officers especially elected in the women's societies to care for the education of the young people in these societies in the home mission work done under the Woman's Board.

"But a broader, more comprehensive grasp of the great cause of Home Missions was desired for those who would in a few years take the front places in pushing this cause, a grasp that would embrace the evangelistic as well as the educational work of the Board. While the young people were not in any way to be withdrawn from the counsel, supervision and guidance of their pastors, yet the women of the Church were asked in 1896 to undertake a larger work than that they had hitherto prosecuted—the guidance of the instruction of the young people, not

only in one department of home mission work, but in both; they were asked to present the two-fold work of Home Missions impartially. Thus were the educative and carefully organized forces of the women's synodical and presbyterial officers turned toward the whole field, securing the larger outlook over the field which was desired for the young people, and also a more equitable adjustment of receipts, as these were to be equally divided between the two Boards. Because of this arrangement it seemed desirable to the General Assembly of 1896 that the two Young People's Departments, that of the Board of Home Missions and that of the Woman's Board of Home Missions, should be consolidated, and one secretary be given charge of the correspondence from headquarters, the expense of the department being borne by the two Boards; the secretary of the department being necessarily a woman, as she is obliged to work through the synodical and presbyterial women's organizations.

"After two years the consolidated department shows a larger number of societies contributing than ever before, and attributes this result to the faithfulness of the synodical and presbyterial secretaries of young people's work, as in those districts where persistent, intelligent and methodical efforts have been made by these officers is the improvement the most marked.